VOL. XVIII. NO. 7.

THE

American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

JULY, 1874.

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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

[From Scribner's Monthly.]
[ABRIDGED.]

THE GREAT SOUTH.

THE SOUTH CAROLINA PROBLEM.
THE EPOCH OF TRANSITION.

Port Royal, in South Carolina, was once first cousin to Plymouth Rock, in Massachusetts. Both places were consecrated to liberty of conscience in the early days of American history. The rugged New England headland was the refuge and the fortress of the English Puritan; the fertile plain at the mouth of the broad and noble Carolinian river was the resort of the French Huguenot, who preferred exile and danger to the sacrifice of his faith.

Jean Ribault and his hardy men-at-arms, sailing northward from the blooming banks of Florida, in 1562, anchored their ships during a great storm at the mouth of a "fair and large harbor," and named it, and the river emptying into it, Port Royal. A little garrison was placed in charge, and Ribault returned to France, to recount with enthusiasm the wonders of that part of the then province of Florida, destined in future to be named, as the Frenchman had called his fort, Carolina. The little settlement at Port Royal suffered many ills, and the soldiers left by Ribault, borne down by misfortune and sickness, determined to return home. The Indians aided the soldiers to construct a brigantine, with which the miserable men tried to make their way to France; but they were reduced to starvation on the voyage, and it was only after they had begun to eat each other, that the survivors were rescued by an English vessel.

One hundred and thirty years later, the revocation of the Edict of Nantes—in France—sent hundreds of the descendants of Coligny's followers to South Carolina. Their illustrious names are still borne by many worthy families in Charleston.

The first attempt of the English experimenters to settle the country, was at Port Royal in 1670. William Sayle was appointed governor of the colony, and great inducements were offered to English immigrants. The first site of "Charlestown" was on the western bank of the Ashley river, and the estate where the first site was is still known as "Old Town." Subsequently the settlement was removed to Oyster Point, about two miles lower down, at the confluence of the Ashley and Cooper rivers.

One century after the granting of the charter by Charles the Second to the proprietors, Carolina had arisen to considerable commercial eminence. The

negroes, who had been introduced in great numbers as soon as the planting of rice became the chief industry of the colony, already outnumbered the whites. In Charleston they were as eight to five; and while the white population of the colony did not exceed forty thousand, the negroes numbered eighty or ninety thousand. At that time it was said of the whites that, "in the progress of society they had not advanced beyond that period in which men were distinguished more by their external than internal accomplishments." They were chiefly known in England "by the number of their slaves, the value of their annual produce, or the extent of their landed estates." They were lively and gay; "all novelties in fashion, ornament and dress were quickly introduced, and even the spirit of luxury and extravagance, too common in England," was beginning to creep among them. It was said that "there were more people possessed of five and ten thousand pounds sterling in the province" than were to be found anywhere among the same number of persons. The planter ordinarily cleared a wooded tract, planted it with rice or indigo until it was exhausted, and then neglected it for a fresh location. Nowhere was the soil improved, nowhere were grass seeds sown for enriching the pastures, and the only study was the putting of the largest crop into market. Safe and prosperous, guaranteed royal protection, possessing unlimited credit and indulgence, and owning the labor necessary to produce wealth, the Carolinian of one hundred years ago seemed a most fortunate mortal, and his carelessness was accounted a princely quality.

Port Royal Island and its chief town, Beaufort, are monuments to the disastrous effects of the revolution which has swept over South Carolina within the last generation. Everywhere on the chain of beautiful sea islands, along the low coast, one finds the marks of the overturn. But Port Royal, situated on the river terminating in what is perhaps the grandest harbor on the American coast, has hopes, and may bring new life to decaying Beaufort. Beaufort, in a soft, delicious climate, where the orange flourishes, is beautifully located, and was once the abode of hundreds of proud and wealthy planters. One reaches it by rail from Yemassee, a little junction in the midst of a pine forest, where the trains from Charleston, Savannah, Augusta and Port Royal, all meet at mid-day, and indulge in delays which in the North would be thought disastrous, but which seem quite natural in the slumberous climate of the lowlands.

The long street by the water-side was as still when I entered it as if the town were asleep. The only sign of life was a negro policeman, dressed in a shiny blue uniform, pacing languidly up and down. But there was not even a dog to arrest. On the pretty pier in front of the Sea Island hotel two or three buzzards were ensconced, asleep; halfway across the stream a dredge-boat was hauling up phosphates from the channel bed. I wandered through all the streets of the town. It was evidently once very beautiful, and even now there are many evidences of beauty. But a silence, as of the grave, reigned everywhere. Many of the mansions were closed, and fallen into decay. The old Episcopal Church surrounded by a high moss-grown wall, seemed indignantly to have shut itself in from the encroachments of the revolution. The whole aspect of the place was that which I afterwards found pervading other South Carolinian towns —that of complete prostration, dejection, stagnation.

Here the revolution came savagely home. The planter, when he returned from his enforced exile during the war, found that the negro had installed himself upon his lands, and would not give them up. A practical confiscation had been operated. There was no redress; the government was in the hands of the negroes. The idle and vicious of his race huddle together in gorgeous parlors, once decorated with elegant furniture, purchased by the planters with the proceeds of slave labor. The city hall is controlled by the blacks, and the magistrates, the police and the representatives in the Legislature, are nearly all Africans. In Beaufort township there are ten negroes to one white person; and in all the towns in the adjacent country it is a similar story. The blacks have formed communities by themselves. They have left the country and gone to town. The result is that in the chief centres of every township they are immensely in the majority. They monopolize everything. Naturally enough they are in possession of a great deal which they cannot use.

Some are very industrious; others never do any work; the masses are sat-

isfied with getting a living. They know little about markets, surplus crops, and the accumulation of riches, and care less. They love hunting and fishing. They revel in the idleness which they never knew until Nemesis took them under his protection. But they are cumberers of the soil; their ignorance impedes; their obstinacy throttles. They are tools in the hands of the corrupt; they yield easily to corruption. They lack moral sense, as might have been expected, after a few generations of slavery. They are immoral and irresponsible; emotional and unreliable; not at all unfriendly in spirit towards the whites, their old masters, yet by their attitude in reality they do them deadly harm.

Opposite an elegant mansion on one of the main streets is a small, unambitious structure, in which the former occupant of the grand mansion is selling goods at retail. He returned after the capture of Beaufort to find himself stripped of everything, and has been living in view of his former splendor ever since. His fields are held by strangers; his house is converted into offices. In a day, as it were, he and thousands of others were reduced to complete dependence, and compelled to live under the government of ignorant slaves, whose labor they had grown rich upon.

The lowlands of South Carolina are the most interesting portions of the State, in a commercial and picturesque point of view, and there the political outlook is also most depressing. The masses of the freedmen of both sexes on the Sea Islands and in the seaboard counties are very ignorant, and are vastly inferior, in natural intelligence and ability, to the negro of the upper and middle sections of the same State, or to the type met with throughout Virginia, Maryland, Tennessee and Kentucky. The lowland negro of South Carolina has a barbarous dialect, which no external influences have as yet impressed in the slightest degree; the English words seem to tumble all at once from his mouth, and to get sadly mixed up whenever he endeavors to speak. The phraseology is usually so odd, too, that even after the stranger has become a little accustomed to the thick tones of the voice and the awkward enunciation, he cannot readily understand.

The friendliest exterior relations are maintained between ex-master and ex-slave, as a rule; and the white conservatives sometimes bitterly regret that they did not come boldly forward, at the outset of reconstruction, and themselves guide the negro votes. There would at one time, have been a fair chance for such a fusion; but the races soon drifted into separate political currents, and the negro appeared in his present role of corrupt and ignorant legislator. At present, the whites cannot get a hearing in the Legislature, and are subject to many tyrannies at the hands of negro justices and constables.

Swart Demos in the legislative chair, with artful rogues around him, remembers only that the tax was not raised from land, but upon the slaves, previous to 1860; and when he thinks of it, very likely his blood is hot, and he willingly applies a slashing tax to the land-owners. "In the old days," he says, "your cotton acres, worth hundreds of dollars, were only taxed four cents an acre, but on four hundred thousand wretches, such as I, you placed a tax of sixty cents per head, and made us work it out, thus getting nearly half a million of revenue. Now we will make you work out your tax, or we will wrest your lands away from you." And so bitterness is needlessly provoked on both sides, and there is a veritable war of races.

Rice culture has been the prominent South Carolinian industry since the time of the Landgrave Thomas Smith, under the proprietary government. Some of the rice plantations cover thousands of acres even now; and the employment of from five to eight hundred men, women and children, by a single person, is not at all uncommon. I visited the celebrated plantation at Green Pond, in Colleton county—the property of a Mr. Bissell, who has three thousand five hundred acres under his control. He, in common with others, was broken by the war; and is still suffering with the hundred ills which beset the planter in the changed condition of affairs. A rice plantation is, in fact, a huge hydraulic machine, maintained by constant warring against the tides. The utmost attention and vigilance is necessary, and the labor must be ready at a moment's notice for the most exhaustive efforts. Alternate flooding and draining must take place several times during the season, and one part of the crop must be flooded, while the other adjacent to it is dry. The fields in autumn are yellowish in hue, tinged here and there lightly with green, where young rice is up-

springing from the shoots recently cut down. The rice lies in ricks, but is ill protected from the swarms of birds, who carry away great quantities. While we were strolling afield, one stout negro came up and called "Mas'r Ben" to buy him a mule with one hundred dollars which he had saved. "Mas'r Ben" agreed to do it, and informed me that such a purchase was a sign of a negro's assured prosperity. The wages paid the rice field-hands ranged from twenty-five cents to one dollar and seventy-five cents daily, but the manager on this, as on many other plantations, found great difficulty in keeping the labor organized and available. The men found that by two or three days' work they could procure money enough to support them in idleness the next week, and sometimes the overseers were at a loss what to do for help.

The negro men and women whom I saw, were certainly of a low and degraded type, distinctively—as a Frenchman, with his quick instincts, said on seeing a group of these same lowland people—"a broken down race!" At the threshing-mill, at the winnowing-machine, among the great rice stacks where they were packing and sorting, and unloading from barges, the women were coarse, brutish, and densely ignorant; the men, in the main, the same. There were types of face in which the savage still stood out in dusky splendor and *abandon*. Many women of sixty or seventy years of age were at work in various places about the field. They had evidently been untouched by the spirit of the war. I doubt if they realized the change in their condition. Their conversation with me was confined to inquiries as to how much tobacco I would give them, and an appeal to me to tell Mas'r Ben that they "bin want" a new handkerchief, and hoped he would not forget them. The men as a rule were civil, but a little suspicious in demeanor, as if they did not intend to allow any advantage to be taken of them. If looked at sharply, they would wince, and finally, wreathing their lips with broad grins, would bow and shuffle away.

The extensive marl-beds of the South Carolina lowlands, all comparatively near Charleston, have long been known. The people have at last awakened to the immense value of these deposits, and a number of establishments devoted to their conversion into phosphate manures have sprung up since the war. The Wando Company, which first undertook the production of these fertilizers, made thirty per cent. profit, and there are now two dozen companies in the State, organized for the purposes of either mining or manufacturing these phosphates. One company is organized with a capital of two million dollars to mine in all the navigable rivers in the State; and there are several manufacturing corporations, which have each a million dollars capital.

As the climate of South Carolina is as mild and genial as that of the most favored portions of southern Europe, it is not strange that the lower classes of Italy and other countries should feel inclined to emigrate to the Palmetto State. But the people have been slow to show a proper intelligence on the subject of immigration. The negro is not especially anxious to see immigration come in. The spirit of race is strong within him. He is desirous of seeing the lands in the commonwealth in the hands of his own people before the rest of the world's poor are invited to partake. He is impressed with the idea that South Carolina should be in some measure a black man's government, and is jealous of white intervention. This is not the sentiment, certainly, of the intelligent and refined colored people, but the mass are ignorant, and think that they are right in taking that stand. The black man lets the African which is in him run riot for the time being. He even dislikes to see the mulatto progress; and when he criticises him, it is as if the mulatto were necessarily an inferior. So, too, the negro secretly dislikes the white adventurer, or "carpet-bagger" as our Southern friends call him. Black rogue has quickly learned from white rogue all he wishes to know, and now proposes to go alone. The idea of Nemesis, added to the negro's lack of moral consciousness, which has become so pronounced in the two centuries of servitude, makes the negro believe that he is right in stealing and oppressing. He has found, now that he has obtained power, a strange fascination in the use of the political machinery for purposes of oppression and spoliation. He thinks too, grimly, in the words of the Carolinian black's savage song:

> "De bottom rail's on de top,
> And we's gwine to keep it dar."

The political difficulties between the white and the black natives began di-

rectly after the close of the war. The mass of undisfranchised whites, imbittered by, and disgusted with the revolution, refused to have anything whatever to do with the new edifice which the negroes were trying to upbuild. Had they frankly accepted the situation, they might have had a share in the framing of the new constitution. The negroes, left alone, were soon interested in the advent of white strangers, who agreed to teach them the political role they were called upon to play. Some of these new-comers were honest men; others were thieves. The convention for the making of a new constitution was at once a ludicrous and an impressive gathering. The convention was ratified at a general election, held on the fourteenth, fifteenth and sixteenth days of April, 1868. South Carolina then entered upon her first experience of negro government.

The exterior aspects of Columbia are to-day fair indeed. The venerable University (from which all the white professors and scholars retreated when the first black student was received,) nestles charmingly in the midst of a grand tree-dotted park; the State Lunatic Asylum, a noble building, is likewise embowered in a splendid shade; the city buildings and hotels are large, and in excellent taste; a fine United States Court-House is springing out of blocks of native granite; and the numerous private institutions of learning give the casual visitor the impression that he is visiting a "grove of Academe," rather than a perturbed and harrassed capital. Many Northern families have purchased fine estates in the neighborhood; at evening the avenues are crowded with splendid teams, whose owners drive to the parade ground, and loiter, while six companies of United States troops go stiffly through the prescribed drill, and the band thunders the hackneyed music.

But it is at the State house that one arrives at the truth. The mammoth building, which yet lacks the stately roof and cupola, some day to be given it, is furnished with a richness and elegance which not even the legislative halls of States a hundred times as rich can equal. In the poorly-constructed and badly-lighted corridors below are the offices of the State officers—the Governor, the Treasurer, the Secretary of State, and the Superintendent of State schools—and each and all of them are usually filled with colored people, discussing the issues of the hour. The Secretary of State, a mulatto, has entered the law school at the University and carries on his double duties very creditably. In the House and Senate the negro element stands out conspicuous. On the occasion of my first visit I was shown into the room of the House Committee on the Judiciary for a few moments. While awaiting the assembling of the honorable members a colored gentleman, in a gray slouch hat, and a pair of spectacles, engaged me in conversation, and, as I inquired what was the present question which was exciting the patriotism and sacrifice of the virtuous members, he rolled up his eyes, and with a tragic air, said:

"Dar's a heap o' bizness behin' de carpet heah, sar."

It was true, in more senses than one.

The little knot of white Democrats, massed together in one section of the hall, sat glum and scornful amid the mass of black speakers, some member only rising now and then to correct an error of "his friend" the colored man, who might have the floor. But some of the sable brethren were trying to the visitor's patience, even, and after I had heard one young man talk for a half-hour upon the important subject of what his constituents would say if he allowed himself to be brow-beaten into an immediate adjournment, it was with difficulty that I could suppress a yawn.

There are men of real force and eloquence among the negroes chosen to the House, but they are the exception. In the Senate there was more of decorum and ability among the members. Several of the colored Senators spoke exceedingly well, and with great ease and grace of manner; others were awkward, and lacked refinement. The white members native and imported, appeared men of talent at least. The black pages ran to and fro, carrying letters and documents to the honorable Senators; and a fine-looking quadroon, or possibly octoroon woman, accompanied by an ebony gentleman, were admitted to the floor of the Senate, and sat for some time listening to the debates.

To the careless observer it seems encouraging to see the negroes, so lately freed from a semi-barbaric condition, doing so well, because their conduct is really better than one would suppose them capable of, after having seen the constituency from which they were elevated. One cannot, of course, hinder

some reflections upon vengeance and retribution from dritting into his mind —it was, doubtless, to be expected that some day the negro would lord it over his master, as the law of compensation is immutable—but there is danger in the protraction of this vengeance. We must really see fair play. Ignorance must not be allowed to run riot. But this is aa epoch of transition. When the negro is a little older as a politician, he will be less clannish. The masses of the blacks will divide more fully into parties. Then there will be some chance for the setting aside of the dreadful question of race against race.

I visited the University a day or two after the revolution caused by the entrance of the first colored student, the Secretary of State himself. In the library (where the busts of Calhoun and Hayne seemed to look down from their niches with astonishment at the changed order of things), I saw the book from whose lists the white students had indignantly erased their names when they saw the Secretary's round fair script beneath their own. The departure of the old professors and scholars was the signal for a grand onward movement by the blacks, and a great number entered the preparatory and the low schools. They have summoned good teachers from the North, and are studying earnestly. The University attained its present title in 1866. It was founded as a college at the beginning of the century, but now consists of ten distinct schools, and is rich in libraries and apparatus for scientific studies. While I was in the library, a coal-black senator arrived, with two members of the House, whom he presented to the head of the faculty as desirous of entering the law class. I was informed that dozens of members were occupied every spare moment outside of the sessions in faithful study: but this has been the case for a short time only. But the educational prospects throughout the State, except in the large towns, are not very good. In 1873, the schools were much cramped for resources. Not a cent of an appropriation of these three hundred thousand dollars for educational purposes, made in that year, reached the schools, and great numbers of them were closed. The difficulty of obtaining good teachers has also been very great. Charleston has had a fine school system for many years.

WASHINGTON, D. C.

Theological Department—Howard University.

Prof. Reeve, Dean of the Theological Faculty of Howard University, has furnished us with a report of that department for the current year now drawing to a close. We learn from this that thirty-two students have been enrolled during the year; two have withdrawn, one to enter the medical department, the other to engage in teaching and preaching at Falls Church, Va. The thirty now in the department are classified—Seniors, seven; Middlers, six; Juniors, eleven; unclassified, six. The Seniors entered the department at its organization, September, 1870, and have gone over the course prescribed with a fair degree of success.

The standard of study was raised at the beginning of the present year. The classes that then entered had better general preparation than former classes, and are doing well.

The students are from five different denominations of Christians, and have been active in department, university, and other prayer meetings, and in Sunday-school. Harmony has been preserved. Several pastors of neighboring churches have attended the lectures. In this way the department exerts a steady, though indirect influence on churches which represent an aggregate membership of three thousand souls.

Prof. Reeve has been assisted in his department by Prof. Westcott, Rev. J. G. Butler, Rev. J. E. Rankin, Prof. E. Whittlesey, Rev. W. E. Parson, and M. E. Goldberg, teacher in Hebrew.

GEORGIA.

From Rev. E. E. Rogers, Atlanta.

A Revival—Church Edifice Greatly Needed.

I know it will rejoice the readers of the AMERICAN MISSIONARY, as well as

the officers of the Association, if I tell you what God has done for this church. Thirty-six persons have been added to the church, by profession, during the year ending May 31st. We have had a continuous religious interest, with some abatement during the holidays, since the 1st of November. Yesterday was a day of unusual interest. Six were baptized, by immersion, at the close of the Sabbath school, and in the afternoon we received ten into the church.

The building fund for our new house of worship has already reached $916. Are the friends of the American Missionary Association aware of the fact that this church, with a membership of one hundred and fifty-two persons and a Sunday school of three hundred and fifty members, is worshiping in a school room in Storrs' School Building? We ought to erect a house of worship at once, worth $5,000.

I wish you could attend one of our Wednesday evening prayer meetings. The readiness in taking part in the exercises is truly refreshing. We never have time for all who are ready to speak or pray.

The influence of this church is reaching far and wide, and its friends may feel that their labors and prayers have not been in vain.

From a Teacher in Savannah.

The Temperance Cause—Interesting Cases.

Everywhere, and in every good work, discouragements are more abundant than encouragements—when only outward things are considered—and this rule has no exception in Savannah.

It is, perhaps, wise, to write of the former in the sand, so plenteous here, and of the latter, in ink. At least I will do so now, and send you a few cheering incidents connected with the new work in the temperance cause, of which you have been informed.

The little boy in our school, nine years old, who signed the pledge a few weeks since, a teacher writing his name, proves to be a valiant young member. One of his sisters was married a few days since, and wine was given at the wedding, much to our regret. One of the company, to test little George, offered him a glass of wine. He instantly refused it, and said, vigorously: "That's p'ison, gentlemen." He added—"If I should break my vow, the Lord would be angry with me." He seems really to understand the nature of his pledge, and is stoutly set against all intoxicating drinks.

A member of our church brought with him to one of the weekly temperance meetings a poor slave of the bottle. He joined our "Council of Temperance," as the society has been named. At a subsequent meeting, he came forward and expressed his happiness, because of the change in himself. He said he had "lost his appetite for liquor," and added, "I am a poor man, but I would not take a hundred dollars for the loss of that appetite." "People ask me to drink," said he—"I tell 'em I'll take their ten cents if they want to give it to me, but I don't want their liquor." One day Mr. Rowe heard him exhorting a man who is a drunkard, and who had just been offering him a treat. He held his hand over his nose that he might not smell the liquor, and declared to his tempter how the scales had fallen from his own eyes. "You," said he, "are like a puppy that hasn't got his eyes open."

At our last meeting he spoke again, and seemed as strong and happy as before. "I'm done give up drinking," said he. "I will say boldly, if a man is a Christian he can't be a drunkard; and if he is a drunkard, he can't be a Christian. Once I thought I was a Christian, but this *great* temperance cause breaks me all up."

On the day, just passed, of the celebration of the Fifteenth Amendment,

upon the grounds where the colored troops were assembled, and also a multitude of the people to enjoy their holiday, Mr. Rowe saw the new apostle of temperance, of whom I have been speaking, standing beside a venerable old colored man, laboring to win him as a convert to his *cause*. He succeeded, as was seen at the next meeting, when the old man came forward and stood with others who wished to sign the pledge. It was interesting to see him, with his dark face, gray head and beard, and bent form, striking, thus late in life, into a new path. May his feet not slide! We dare not believe that none will turn away; but if only a few should "endure unto the end, and be saved," the effort will not have been in vain.

ALABAMA.

EMERSON INSTITUTE.

Good Accomplished in Mobile. Dark Outlook Around the City—Fifteen Young Persons Ready to Teach in this Destitute Region.

We have refrained from writing of our work at Emerson Institute until we had something more than hopes and needs to speak of—though any faithful work in this great field will always have an abundance of these two items. But now we are gratefully confident that we have a third item, viz.—good accomplished.

In January, one year ago, Emerson Institute, after having been closed for some time, was re-opened as a normal and academic school.

Mobile reaches a large region, which cannot be reached by any other educational influences—Southern Mississippi, Alabama and Western Florida. This whole country is almost without common or private schools, and there are very few competent teachers. The colored people of Mobile are exceptionally intelligent and prosperous. Many of the young people have received a little education, but the principal use they have put their advantages to, is to make more money, or to get more political influence over the ignorant masses. They prove with fearful distinctness that a "little knowledge is a dangerous thing," and that all efforts to educate them should be coupled with the most earnest and effective Christian influences.

The state of the people in the country about Mobile is deplorable; they hardly know what a school is. Hundreds of young men are idling their lives away, with not even a desire for a more noble and useful life. In a tour of a week through the wilds and the pine forests of lower Mississippi, I conversed with eight hundred people, of whom less than fifty could read and write.

We have in our school now fifteen young persons who are fitted for teaching. All but two of them have lately become followers of Christ. They are all anxious to continue in school next year, and to do all that they can among their people during the summer. We wish to interest Christian people of means in these young teachers, by supplementing their meagre salaries, and enabling them to continue in school another year.

Another source of great encouragement to us is the wonderful change in the feelings of the white people—the influential class—toward us as teachers of the colored people. It is no light matter for these wealthy people to give up life-long prejudices, and to be willing to have a school for colored children for a near neighbor. A wealthy Southerner, who had hitherto refused to sell any of his land to negroes, has at last consented to sell them land *for homes, quite near to his own.*

We feel that the Lord has blessed our labors abundantly this year, and that He is pointing out a still greater work for the coming season, which, with His aid and the help and prayers of the Christian people of the North, we will try faithfully to do.

LOUISIANA.

From Miss L. A. Mobley, New Iberia.

Schools—Revival.

We have in previous numbers published letters from Miss L. A. Mobley, a colored girl, reared in Brooklyn, who went to Louisiana with her father nearly two years since. Her school at Lake Peignour was closed on account of the inability of the people themselves to support a school, or to obtain public funds. The following extracts give some account of her present school, and also of the revival in connection with her father's church at New Iberia:

THE SCHOOLS.

You wish to know something about my schools. It is a pleasing task for me to talk or write about them, and especially about my Sabbath school.

The progress in the school is such as any teacher might well be proud of. Two little girls of the ages of five and seven years spell in words of three syllables, and read in McGuffy's Second Reader; they also study geography and mental arithmetic—all this with less than one year's instruction.

If the Association would assist me some, I could make the school a means of great good in this place and vicinity. Quite a number of the sisters of our church are poor widows, with little children, whom they would like to send to school, but they are too poor to pay tuition. From some of my scholars I get nothing; for their mothers are not able to pay for them, and I have not the heart to refuse to receive them. So I work hard, and receive very little remuneration; but I am willing to work hard and live poorly for the sake of doing good to my race. One of the best of my scholars is a little girl who is motherless, and almost as good as fatherless; she is anxious to learn. I wish some kind friend in the North would help me to educate these little girls here in New Iberia.

On week days I teach from nine in the morning to half-past two in the afternoon. On the Sabbath I leave home at nine in the morning, and teach until eleven; from eleven to one o'clock I attend church, and lead the singing; at three o'clock, p. m., and again at half-past seven, I am at church. Beside my labor in school, I do my own sewing, washing and ironing; thus, you see, I have very little time for visiting members of the church and the Sabbath school children, and *not much time for idleness.*

THE REVIVAL.

We have been praying earnestly during the past week that God would convert the sinners of New Iberia. Meetings have been held, and the result is forty inquirers and seven converts. Among those inquiring are many of the Sabbath school children. Our Sabbath school prospers; it numbers one hundred and fifteen scholars. The white citizens of the place regard our work with favor, and freely admit that great good is being accomplished among all classes of people. We need an organ, and we must try to get one. Ours is the only Sunday school for colored children in the town. If we could raise seventy-five dollars, we could procure an organ soon; I failed to receive the most of my pay for last year's teaching, consequently I cannot of myself purchase one.

May 6th.—Since writing the above, there have been several more conversions.

PROGRESS OF THE REVIVAL.

Last night our church was packed, and when my father called upon those who wished to be prayed for, to come forward, *seventy persons responded to the call.* We are all working for Jesus; our battle-hymn is:

"Brother, you may work for Jesus,
He has given you a place
In some portion of his vineyard,
And will give sustaining grace."

I think it would do your heart good to hear our people sing it, with

"I will arise, and go to Jesus,"

for the chorus, which we add for the especial benefit of the unconverted.

Result of the Revival—Catholic Converts—Opposition.

At a later date, Miss Mobley adds:

The result of our meetings, so far, is forty converts—the oldest about ninety, the youngest eleven years. Among the converts are a number of Catholics, which fact has created quite a stir among the rest of the Catholics. One evening last week, while the church was bowed in prayer, a Catholic woman dragged her daughter out of church, and beat her because she was praying for a change of heart. The girl escaped, and rushed back into the church, crying the louder for God to have mercy on her, and give her a new heart. She found peace that night. The mother, fearing arrest for having disturbed the meeting, left the next morning for St. Martinsville, taking with her everything belonging to the girl, except the clothing she had on at the time. Another Catholic woman has written to New Orleans to her mother to come up here and save her brother from the "'Merican religion," as they call it. The evidence that some of them give is very touching. One of them felt herself to be a sinner, but did not know how to pray, and had to be taught the publican's prayer. After conversion she said—"If I been know 'ligion was so good, I been have him dis long time; when I was ten years ole." Her oldest child is a man over forty years of age, so you can guess, somewhat, what her age is.

THE FLOOD—SUFFERING.

I suppose you have heard of the distressing time we are having here. I feel sometimes as if God had cursed the State. I have seen more and heard more of wickedness and poverty during the last year than I ever saw or heard in all my life before. I have seen enough to sicken me of this State. And the worst feature of it is that all of these people follow some church. Oh, that the good men and women of the North would come down here by scores to help save these wicked people!

The children are the greatest sufferers from so much wickedness, and my heart bleeds for these little fatherless waifs. There is a great deal of poverty among the hard-working farmers of Louisiana, on account of the inundation. Last year the crops were a failure; and now, since the flood has come upon us, all I can say is, "God help us."

I have seen little children naked for want of clothes, hungry for want of food, and ignorant for want of teachers. If the Association would help me, I would take twenty girls out of our Sunday school into my day school. The women in this place are very immoral, and the only way to save the future women is to get the little girls in good day and Sunday schools, and from there into the church as soon as possible.

An Appeal.

Rev. S. S. Ashley, who forwards the above letters to us, adds this plain statement, and makes a reasonable appeal. Where is there greater need?

This church at New Iberia needs pecuniary assistance. The congregation is large, the meeting-house rude and uncomfortable, the people poor, the surrounding population mostly Romanists, but inclined to hear the truth. The whole country roundabout is damaged by the "overflow." The pastor should be able to devote his entire time to preaching and pastoral labor, but instead, must teach school to obtain bread.

Who will send me $100 to purchase an organ? How many will make an extra contribution to the A. M. A. treasury, to strengthen church work, and to assist these poor people?

From Rev Evans Green, Carrollton.

A New Church Organized.

Our last Annual Report speaks of a hopeful church enterprise, just started at Carrollton, La. Rev. Evans Green, the pastor, sends us a brief account of the consecration of this church.

Our church was consecrated to God on last Sabbath, the 3d of May, and we had glorious times. Rev. S. S. Ashley was made Moderator, and Prof. J. A. Martling, Scribe. After the regular routine of business, Rev. Mr. Hooker, of the First Congregational Church, delivered a very able sermon, and the right hand of fellowship was extended to the members by Rev. S. S. Ashley. Our church, I am proud to say, will be a success, and a power in the locality where it is situated. Our building, when finished, will be the finest-looking edifice in Carrollton, and I hope, by the assistance of God and our friends, that we shall be able to complete it at an early day.

ARKANSAS.

The following letter from one of our old teachers, who has been engaged in the public school for the past year, shows the inadequacy of the State fund to meet the needs of the people.

I regret to say that our school has just been closed, because there are no funds to support it longer. There will probably be no school here during the next year. What is to become of the "great South," with so few schools?

With poverty, anarchy and ignorance, the South is in a fearful condition! Must this work among the freedmen be abandoned? If so, what is to become of the freedmen and the whole South? Why should missionaries be sent to Africa, to China, and to the uttermost parts of the earth, while we have millions of neglected souls in our own land? Why should devoted Christian teachers and missionaries be left in utter destitution, surrounded by those who have the utmost contempt, if not hatred, for their self-denying labors, without a word of sympathy or recognition, while their brothers and sisters (not one whit more worthy), who go on foreign missions, are watched by the Christian world with eager interest, and lauded as saints and martyrs? Why is it?

INDIANS.

Extract from a letter received from our Agent at the Skokomish Agency, Washington Territory:

Temperance Revival—Increasing Sunday School.

We have been having quite a temperance revival within a few weeks past. About fifty Indians have signed the pledge already, and more have promised to soon. Our Sabbath school last Sabbath numbered one hundred and twenty-eight—the largest number that we have ever had. The Indians manifest more interest in working on their land this Spring than heretofore, and in building houses, etc.

On the whole we are prospering, though not making any extraordinary strides.

JAMAICA MISSION.

A Few Cheering Words—Prosperity in Churches and Schools—Conversions.

I wrote you about two months ago, when I reported considerable prosperity in the churches and schools under my care, and I am now thankful to be in a position to announce *continued prosperity*. The chapel at Brainerd is calculated to hold five hundred persons, and this building is generally well filled—often inconveniently so. The people of the entire neighborhood appear to be more or less under the influence of gospel truth.

About twenty persons have united with us during the last quarter, and several others have made application for church fellowship. Many of these persons have grown up under our care in the schools. We have long prayed for the conversion of the young, and now the Lord, in his mercy, is granting us the desire of our hearts.

The church at Manning's Hill is in a good, healthy, prosperous state, and affords me much comfort of soul. Three persons have united with us there during the last quarter. The schools and churches are in working harmony, giving evidence of the Divine presence.

JOHN THOMPSON.

American Missionary.

NEW YORK, JULY, 1874.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

CHURCH WORK.

The Freedmen are neither heathens nor infidels. They believe in Christ, but their great want is *Christian knowledge* leading to an intelligent faith and a practical morality. Taking this as the basis-fact, the American Missionary Association began its missionary work among this people by giving them the alphabet, as the coveted key to the written word of God. Then came, in rapid succession, demanded by the progress of the people in knowledge, primary schools for the masses, Normal schools, Colleges and Theological classes for the training of teachers, ministers, professional and business men.

Simultaneously with the founding of these permanent institutions, the Association began the planting of churches. These were organized with caution, more solicitude being felt for character than numbers. They were formed mainly in connection with the schools and were intended to be models of the true Christian and church life.

The Association is prepared for an enlargement of the church work. The schools have enlightened the people, and the pupils, who are going forth in increasing numbers as teachers, will extend this intelligence in ever widening circles. The influence of those of the old colored ministers, who are ignorant and immoral, will gradually wane under the new light; and the theological classes of the higher schools will furnish better pastors.

But this enlargement of church work must not be gained by sacrificing the schools and colleges—the foundation stones of the building must not be torn up to furnish materials for the superstructure. The institutions should be strengthened while enlarged resources should be given to extend the church work.

RESIGNATION OF THE INDIAN COMMISSIONERS.

Many of the members of the Indian Commission have resigned. No men in the nation have or deserve a higher position for integrity than these retiring Commissioners, and their resignation must be regarded as unfortunate. But their places will be promptly filled, and as their sympathies are still as warm as ever toward the Indian policy of the Government, their personal influence will be as decidedly in its favor.

The reasons they assign are not very full or explicit. We imagine it will be found that there is no great mystery in the matter. There was a misapprehension on their part as to the relations of the Commission to the Interior Department, or at least an impatience with the subordination of the former to the latter. Absolute co-ordination was impossible. Ultimate responsibility must rest somewhere, and under the law, this was vested in the Secretary of the Interior. In a few instances he exercised the duty thus imposed, in opposition to the opinions of the Commissioners, always honestly, as they will admit, and as we fully believe. An Indian Department, independent of that of the Interior, may hereafter be found to be expedient: but in the meantime we invoke the confidence, as well as the sympathies and prayers of good people, for the success of the peace policy as it is administered under existing laws. We "abate no jot of heart or hope" in the policy itself, or its responsible administrators.

GEN. O. O. HOWARD.

Gen. Howard and the Freedmen's Bureau have been investigated and re-investigated and have been vindicated and re-vindicated so thoroughly that their worst foes, out of self respect, ought to cease their persecutions. The character of the last court of inquiry—a military commission with Gen. Sherman at its head—stands so high as to be above the suspicion of partiality. Gen. Sherman has not been in the habit of white-washing foe or friend.

We rejoice in this vindication of Gen. Howard, not merely as personal friends, but for the sake of the cause of Christ. So many sneering taunts have been thrown at the "Christian hero," as to foster the impression that heroism, honesty and Christianity could not be combined in the same man.

We believe moreover that, one hundred years hence, the historian of the war and of emancipation will delineate the Freedmen's Bureau and its administration as one of the wisest and most patriotic events of those memorable days.

LOUISIANA.

This unfortunate State has not reached the end of her woes. She had not yet escaped the curse of distracted government nor wiped out the stain of her Grant Parish slaughter, when her broad and rich lands were deluged with floods, and these had scarce subsided when drought set in, followed by gaunt hunger, and, it may be feared, by disease and pestilence. Some of the articles we publish in this "Missionary" tell of these later disasters, but they also give the more cheering intelligence of prospered schools, and of a church blessed with a revival.

SOUTH CAROLINA.

The grapple of the South with her great problem ought to interest us if it were transpiring on the other side of the globe; how much more when it touches our own land in almost every vital point—political, industrial and religious! Special attention is now directed towards South Carolina, haughtiest of States before the war, first in the rebellion and now drinking deepest of the bitter cup of humiliation. We deplore her misfortunes; her people are our brethren; her storm clouds are liable to sweep northward over the whole land; and her rainbow, when it comes, spans also our sky.

It is not easy to form a correct opinion as to the causes and probable results of affairs in South Carolina. We give our readers, to-day, the views of two independent observers, in the article on the "Great South" from Scribner's Monthly, and the sketch from the sermon of J. Freeman Clarke. In the main these views are accordant, and, as we judge, reliable.

THE GREAT SOUTH AND THE POOR SOUTH.

The South is both great and poor.

She is great in her vast territory whose soil teems with varied products some of which, of universal use, are better than can be grown in any other part of the world, giving promise of profitable agricultural industries, and under that soil are stored unmeasured depths of mineral wealth, the promise of great development in mechanics and the arts: great in her long line of sea coast, in her mighty rivers and her incipient rail-road system, the harbinger of a vast commerce; great in her immense population, the better part of her Caucasian people being chivalrous, generous and intelligent, and the better part of the negro race being industrious, hopeful and eager to learn, and both being instinctively religious, not sceptical but reverential, combining the elements of greatness, prosperity and piety.

But the South is poor. In the North, the war stimulated industry, and we

were apparently more prosperous than ever. Our sons fell on the field and in the hospital, but immigration replenished the number. In the South, no immigrant crowds came to fill or till her empty lands, her industries were paralyzed, her labor-system was overturned and her people impoverished. Providence has seemed to be against her. Drought or excess of rain, in large sections, has damaged her crops, in most of the years since the war. Bad government has retarded her prosperity and her own hand and heart have aggravated her troubles by outbreaks of ill feeling. The South is poorest of all in the narrow hatreds and prejudices which some of her people still cherish towards the North.

The North has neither reproaches nor empty pity for the South, but a duty of Christian and fraternal helpfulness, and this may be manifested in several ways:

1. In generous aid to her starving sufferers from the flood and the more recent drought. Money sent to this Association for this purpose will be gladly forwarded to our teachers and missionaries for the needy people.

2. A broader boon would be an Educational Bill giving the avails of the public lands for school purposes. This would be far-reaching, for harmony and prosperity can never come till the masses in the South, white and black, are educated.

3. Better still, because deeper, is the gift of an *intelligent gospel* for those masses. It is the privilege and duty of the churches in the North to do much in this way—to found Normal and higher schools, Colleges, and Theological classes, and to plant pure and intelligent churches among the most ignorant and degraded, thus elevating them and evincing our kind purposes towards the whole South. This is the aim of the American Missionary Association and we rejoice to know that its labors are appreciated in the South. We urge the North to show no slackening of hand or withholding of prayer, till education is as universal at the South as in the North, and the whole people, white and black, North and South, shall be one in Christ Jesus.

S. S. CONVENTION.

The Fourth Annual Convention of the Alabama State Sunday School Association was held at Selma, March 31st and April 1st. This Convention, organized at Talladega three years ago, and composed of Sunday-schools of all denominations, reports this year the largest number of delegates that ever attended a like convention in the State, and an audience of four hundred persons. The total number of schools represented was 81, the number of teachers in these schools 428, pupils 5845, and the number of conversions in the schools, as reported by the delegates, 338. Rev. G. S. Pope is President of the Association and Rev. N. E. Willis, Secretary.

MISCELLANEOUS.

WHAT JAMES FREEMAN CLARKE SAW AT THE SOUTH.

[Extracts from his Whitsunday Sermon.]

Of course, I don't pretend to have seen a great deal, or to have learned much, in the limited trip which I have taken during a month or two of time. I saw something of South Carolina and something of North Carolina, and that was about all. But just consider the position of South Carolina. It reminds one now of the operation in agriculture which we call trenching, when the soil which is uppermost is put underneath, and that which is underneath is put on the top. Everything is upside down in South Carolina at the present time. The negroes who were slaves ten years ago are now the masters, and the whites are now utterly subject to them. There are now about twenty white men in the South Carolina Legislature. The re-

mainder are colored men, most of whom cannot read or write. The colored men, who go to the Legislature poor as they can be, often come back driving horses worth a thousand dollars a pair, and after being in the Legislature a session or two often purchase houses which cost $10,000. The white population of the State of South Carolina has been trampled under the feet of their former slaves. I saw an old gentleman of culture and refinement acting as conductor of a horse-railroad car, and very glad he was to secure that place. I have no doubt, from his whole manner, that he was one of the old aristocrats of the place. All the rascalities, all the rings in New York, the lobbies in Albany, the thefts at Harrisburg, all of these are openly imitated at Columbia by the colored people and their allies.

On this question of the behavior of the colored people you will get all sorts of opinions from those living in their midst On arriving in North Carolina the landlord of one of the hotels took me to his house, and when I asked him about the population he said three-fourths of the people, or 40,000, were colored, and the remaining 10,000 were whites. I asked him if the colored people worked, and he said, "No; they live by stealing and robbing hen-roosts" A few minutes after I said to another gentleman in the presence of our landlord: "Our friend here wants me to believe that 30,000 colored people support themselves by stealing from 10,000 white people," and he saw the absurdity of it himself, and said, "Well, I don't mean that exactly, but they don't work."

I had another experience of the same sort. I had passed the night at one of the Sea Islands of South Carolina with an unreconciled, unreconstructed rebel slave-holder; a man who had been a very wealthy planter before the war, and who lost everything but the house in which he lived and a plantation. He was one of the old men whom Garrison used to call "incorrigible slave-holders." Nevertheless he was a very kind, hospitable man. Excepting his opinions, I saw nothing in him to object to. He told me that the colored people didn't work at all; they couldn't work; it wasn't their nature to work, and except as slaves they would not work. Then he told me it was very fortunate for him that the phosphate rocks, used as fertilizers, had been discovered on his plantation, and he was receiving an income from the Phosphate Company for the rent of this plantation. I went out to see the operation. I found some sixty or seventy colored people at work getting out the phosphate, with not a white man near them. They were doing it all themselves. Then there came a little railroad train with some empty cars to receive the rock. They arranged it so that two men should take a little square piece of land, about two hundred square feet perhaps, dig out the superincumbent clay to the depth of about three feet, and then with pick-axes they broke in pieces the phosphate rock, shoveled it up, put it into barrels, and loaded their cars, receiving so much at the end of the day or week for each car-load they had sent down. When I went back, my friend began to say that it was providential that these rocks had been discovered on his grounds, and I said to him: "Yes, but I think it is also providential that the colored people here seem to be exceptions to your rule that they won't work, for if it were not for colored people I don't see of what use to you your rocks would be."

But all the old slave-holders don't take the gloomy view of those whom I have mentioned. I saw several gentlemen who had been slave-holders formerly, who told me that the colored people were working remarkably well. One of them had been a colonel in the

Confederate cavalry, and was supporting himself by a wood plantation near Savannah, which was cut by colored people. He said they worked just as well and as faithfully as any one would, and much better than they did themselves when slaves. All they wanted was to be treated honestly by their employers and to be paid regularly. When I came to speak to him alone of the condition of things at Columbia, he said: "It is very bad, but, after all, I don't blame the colored people so much as the whites. They are ignorant of what they need and ought to do, and, of course, being ignorant, they were easily misled by any person who knew a little more than they. But they are not to blame for that. I blame my old friends; I blame those who, when the war was over and the franchise was given to the blacks, neglected to lead them. They were perfectly willing to be led by their old masters. They asked nothing better than to be led and told what to do, and their masters were too proud to do anything at all for them." I saw also a gentleman who had been attending the agricultural convention in the northwestern part of South Carolina, and he said among those present was the son of ex-Governor Hammond, who was one of the wealthiest men in that region. This son stood up in the convention and said: "I have on my plantation about four hundred colored people, and they are nearly the same people I had as slaves before the war. They work just as well now, and I may say better than they did before. My plan is this. They work for me four days in the week and for themselves two days. For the four days' work I give them the rent of their houses, their lands, and their rations. I also do anything they want in the way of buying what they want for themselves and selling their cotton for them. and they get along remarkably well. I do better than I ever did before, and they are improving in condition every year." I could give further instances to show that the colored people of the South are doing nearly all the work that is being done there now, just as they did when they were slaves.

Christian Union

LETTER OF SYMPATHY.

From an Honored Missionary in Another Field.

HONOLULU, April 23d, 1874.

Dear "Missionary:—

Your labor of love among the poor—especially the freedmen—has long shared my warmest sympathies; and the information which you give of the work being done for them, makes me desire a continuance of your visits in Japan, for which I am about to embark.

I regard your field as little, if any, inferior to any one now being cultivated by the Christian world, and I expect to hear from them of some of the grandest triumphs of education and religion. What is already done seems like the dawning of a glorious day.

With thanks to the Giver of all good for your past, and prayer for your future, success, I remain

Yours in Christ,

P. J. GULICK.

TIME WORKS WONDERS.

To the Editor of The Chicago Times:

SIR: Times change. Seventeen years ago, when the Rev. Secretary Whipple and Lewis Tappan came on to attend the anniversary of the American Missionary Association, in this city, they put up at the Richmond House. Coming down to breakfast, they brought along with them the lad Barnabas Root, from the Mendi Mission, in Africa. After they had been seated at the table the lad was ordered out of the dining-room, because of his color. That was the first sting he had received from our contemptible American prejudice. He has been waiting ever since for reparation from Chicago. He is just

now enjoying it as a guest at the Grand Pacific.

Before that Association he delighted and astounded everybody by the readiness of his answers to any question in Bible history and biography. He went through Knox College as one of the best scholars in his class, having been elected by his society to compete in public speaking for a prize. He then went through the Chicago Theological Seminary (Congregational) upon the scholarship of Deacon N. S. Cushing, of this city, and again came out acknowledged as one of the best scholars of his class. Returning now from the South, where he has been teaching and preaching, he goes to the Grand Pacific, and is treated with all the courtesy that house is wont to bestow upon gentlemen. Be it spoken to the credit of that hotel that it is proceeding to carry out Mr. Sumner's Civil Rights bill, even before it has become a law. The Rev. Mr. Root is to go back this fall as a missionary to his native people.

J. E. Roy.

OUR BOSTON ANNIVERSARY.

Held in Tremont Temple, May 28th,

(From The Traveller.)

The public meeting of the American Missionary Society followed that of the Publishing Society, and after a hymn had been sung Rev. C. L. Woodworth, the District Secretary, was introduced, and gave a short account of the society's work during the past year. A touching tribute was paid to the memory of its late president, Rev. Dr. Kirk, as well as to the other workers who had died during the year.

The summary shows that in the South are, at present, 323 teachers and missionaries, 50 Congregational churches, with a membership of 3378, and 8098 Sabbath School scholars. One institute, two colleges, and four universities at the South, are under the Association's care, with 19 graded and 47 other schools, having 14,063 pupils. Among the Chinese are 13 teachers and 245 pupils, and in the various Indian agencies assigned by the Department of the Interior to the Association, 18,341 Indians and 97 employees. Besides all these, there have been during the year twenty-two missionaries and teachers supported wholly or in part by the Association.

In the foreign missions are at present, 12 laborers at the Mendi mission, 17 at Jamaica, 3 at Siam and 2 at the Sandwich Islands, making a total of 34. Various encouraging reports from outposts were read, and an appeal made for the aid needed to send servants of the Lord to waiting, ripened fields, who are anxious to depart, but are detained for lack of funds.

Dr. Chickering said he had hastened from his winter to his summer home, to testify at this meeting, to the value of this work, and the character of these workers.

His testimony would be that of an expert. He had seen and known that whereof he affirmed. Both the need of the work and its quality, so far as done, had been demonstrated by his recent observation, extending from Virginia to Florida.

Its necessity! Who can measure it, either for the colored people themselves, or for the section,—yes, the nation, whose scourge or blessing they must be.

We hear much about the four or five millions of freedmen, and think we understand the importance, in every view, of educating them. But "go down into Egypt," and see a few thousand of them, young and old, good and bad, and their relations to the other races and classes, and you will find that seeing is believing.

You will find their human nature alike the world over—their African nature, peculiarly imaginative and excitable; their animal nature, largely developed in excess of the moral and spiritual; their intellectual nature, repressed by heathenism and slavery; and their religious nature, brought by all these influences into dangerous sympathy with the two extremes—superstitious ritualism and wild fanaticism.

No wonder that Popery marks them for its prey, while the howlings and

leapings and strippings of almost Fetisch folly and excitement sometimes disfigure their religious exercises. No wonder that they are not always "careful to maintain good works," either of honesty or piety. One woman being asked if she prayed said, "Why should I pray? The minister told me when I was baptized that I was just as sure of heaven as though I was there."

No wonder that even liberty becomes an occasion to the flesh, the increased facilities for intemperance already producing the same bitter fruits that curse other races. And no crusade of woman or man, black or white, has yet made a pilgrimage ground of the sunny South. But he must speak in a few words, of this society's workers, and what they were doing, and to be true, they must be words of praise, and of praise to the Master, who had shown the methods and given the success.

Dr. C. had visited the schools at Hampton, Wilmington, Charleston and Savannah, besides others, in which the influence of this society can be traced.

He would like to speak in detail of the stations and the labors of the accomplished ladies who had left home and society for such an ostracism as should raise a blush of shame not on *their* cheeks, but on the faces of *Christian ladies* who affected to scorn them. He might name noble men who had left the paradises of New England pastorates or the elegant homes built by the commercial skill or manufacturing industry, to spend a large part of each year as teachers and superintendents, with small profits and slender thanks, except from their Master and their distant fellow-servants.

To sum up, in a word, the results thus far, he would say: 1. Model schools, by which city and State authorities have profited in organizing instruction both for white and colored.

2. Illustrations of Christian self-denial, whose example will not be wholly lost, even upon those whose unkindness is one element in the self-denial.

3. Many children and youth have been trained for intelligent and useful Christian citizenship, on earth and in heaven, and,

4. The way has been prepared for furnishing hundreds of competent teachers and preachers, who will do for their race what no white laborers can be found, in sufficient numbers, to do, or could do so well.

Rev. M. E. Strieby, one of the corresponding secretaries, was next introduced, and, disclaiming any desire to eulogize one who was too well known in Boston to need it, spoke earnestly of the labors of the late Dr. Kirk as the president of the society, praying for a worthy successor at his post, to take up the labors which he only laid down at death. In the absence of Rev. E. P. Smith, who was to have spoken of the work among the Indians Mr. Strieby spoke warmly of Mr. Smith as one of the best, as well as most abused, men in the United States.

The work of America was not conquest but absorption, and the work of the Christian religion was the purification and assimilation of all the various and in many instances hurtful elements thus absorbed. The various branches of the Caucasian race were easily blended, but on the Negro, the Indian, and the Mongolian, nature has so set the seal of diversity, in color, form and feature, and the Caucasian had so marked them with prejudices and hatreds, that such blending seemed well nigh impossible.

But extermination was not to be recommended for the Indians, the Ku-Klux for the negroes, and the San Francisco rough for the Chinese; for the great problem of the regeneration of these races was set directly for Christianity to solve, and it was bound to do it. Not only was Christianity the one means for the accomplishment of this end, but the effect of labors already carried on, were seen to an extent, which augured brightly for the future. Various testimony was cited, showing the high opinion in which the work of the American Missionary Association was held. The foundations were laid in the broad Christian institutional work already begun, and that could not be neglected or cut down now, if the structure

of evangelical regeneration was to be completed upon them.

Rev. Mr. Grout spoke of the connection between the missionary work now carried on at the South and the evangelization of Africa, for which he devoutly hoped and prayed. An interesting description of the pioneer missionary work in Africa was given by the speaker, he drawing the inference from the failures and fatal results attending previous efforts by the British and American governments, that the proper missionaries to be sent into Africa, were the regenerated freedmen of the South.

Col. C. G. Baylor, of Georgia, was introduced and warmly greeted, the president stating that he was as welcome in 1874 as he would have been in 1854. As one who had been reared amid slavery, and knew the colored race of the South as none but such a person could, the speaker said that the gospel was what was wanted at the South, more than philosophy or all else beside. He desired to bear his testimony to the remarks of Mr. Strieby as being eminently and exactly the truth. The races must be reconciled, by anti-proscriptive non-caste institutions, in which the children of both black and white could be reared under the same religious teachings. The black race had been liberated, and it was for the white race to be freed from the moral, mental slavery under which it lay at present, New England owed it to God and to man to take this task in hand. In concluding the speaker alluded in the warmest terms to the late Dr. Kirk as the one from whose human hand he had received the gospel and in whose heart the South's condition lay warm.

After a hymn had been sung and the Rev. Dr. Butterfield had pronounced the benediction, the meeting adjourned.

EXTRACT

From Secretary Woodworth's Statement at the Boston Anniversary.

I call attention to the distinctive work of the Association. That work is mainly along the line of three representative races in this land, viz.—the *African*, the *Indian*, and the *Chinese*. The Association labors among these races, *on the home field*, with reference to the outcome on the world at large. Its work in the South is, in the highest sense, a work for this land, and in the highest sense, a work for Africa. Not less is its work among the Chinese on our Western slopes, a work for our own nation, but more emphatically a work for China itself. And so its Indian work in our territories is a work for ourselves, but it is vastly more a work for the Indian race scattered, from the Arctic to the Antarctic, over this continent.

God has brought the representatives of these races (two of them, certainly, the most vital and enduring the world has seen), within the national domain. They are surrounded by our civilization—they are feeling its movement and catching its spirit—and if we are wise to superadd our culture and our faith, they will bear back to the mighty races of fatherland the word and the fruits of the gospel of Christ. This is the special work which God has laid upon this Association, than which none has a wider outlook. The Mendi Mission is but the advanced picket post of the work begun here for Africa. Not of choice did the Association select these despised and proscribed races, but they came in the manifest ordering of Providence. They brought with them the great problem of *caste*, and the Association cannot escape its practical solution. It confronts Congress and the country, as well as the churches; and has it been thrust upon us any too soon? Is it not time our Christianity was forced to answer the question as to whether men are brethren, and if so, whether they shall enjoy together the common blessings of a common Lord? In the South we have laid broad and deep the foundations for non-proscriptive Christian education. Though last in the field, we are first in the means to cultivate it thoroughly for Christ. In our schools, of various grades, are more than fourteen thousand youths under Christian instruction. In the young churches we have established have been gathered more than three thousand members—mainly young men and women who have been taught in our schools. They are already a mighty power in the South. With these institutions to train the Christian workers, and the means to carry them on to their fullest efficiency, we can speedily raise up the men and the women who will redeem that race not only, but the land.

POETRY.

ALMS.

BY H.H.

I am a humble pensioner
Myself for daily bread:
Shall I forget my brothers
Who seem in greater need?

I know not how it happened
That I had more than they,
Unless God meant that I should give
A part of it away.

The poorest highway beggar
And I have needs the same;
Close side by side we waited,
While God called out the name.

So, brother, it but happened
The name he called was mine,
The food was given for us both.
Here! Half of it is thine!

Christian Union.

FAMILY CIRCLE.

"TAKE ME ON SHORE."

A godly minister had a careless and idle son, who left his home and sailed to a foreign land. His sorrowful parents could only pray for him, and send him good advice. The ship which bore their boy reached a distant port and was waiting to take in a fresh cargo, when the sailors went on shore, and brought back with them a native boy, who could play some curious kind of music.

He amused them for a long time, but at last he said, "You must take me on shore."

The sailors told him that he must not go yet.

"Oh, indeed, I cannot stay any longer," replied the little black boy; "and I will tell you why. A kind missionary has come near the village where I live. From him I have learned all I know about Jesus Christ. This is about the hour when he meets us under a tree to tell us more; I want to go and hear him."

The sailors were overcome by the boy's entreaties, and at once rowed him ashore.

The minister's thoughtless son was struck with the words of the little heathen boy. He felt condemned by them. "Here am I," he said to himself, "the son of a minister in England, knowing far more about Jesus than that poor boy, and yet caring far less for him! That little fellow is now earnestly listening to the Word of Life, while I am living quite careless about it."

In this great distress of mind he retired that night to his hammock. There his father's instructions came back to his thoughts, and reminded him how he might seek and find that salvation he so much needed. He became a sincere Christian; and great was the joy in his English home when the happy tidings reached his parents.—*Morning Star.*

WHAT THE CHILDREN CAN DO.

When a collection was to be made in a Sabbath-school, some time since, it was proposed that each child who gave should inclose his money in a slip of paper, telling in what manner it had been earned; and having been much interested in reading these little scrolls ourselves, we thought that it would be as pleasant to others to see some of the many ways in which the little folks can make a few pennies for themselves, so as to have something to give to missions without calling upon their parents. And there may be children waiting until they get larger before they make any efforts of the kind, who, we hope, will read the following and learn to do likewise.

On one of these papers we find, "Ten cents for reading to mother;" on another, "I earned this money by whitewashing our spring-house;" on a third, "Ten cents for making bread and keeping house;" on a fourth, "I earned this taking care of sister Maud;" on a fifth, "For keeping mother's room in order;" a sixth has, "Twenty cents for improvement in music;" a seventh, "Ten cents for not crying when I fell down stairs;" an eighth, "For carrying a telegram to the office;" a ninth had "Made twenty cents by doing what I was told without asking why;" a tenth had been "Keeping mother's yard in order;" an eleventh had "Earned five cents by waiting on grandma;" and so on for a great many more, abundantly proving that there are some among us who do not despise the day of small things.—*S.S. Advocate.*

OBITUARY.

It is with sorrow that we record the death of Miss Ada Clapp, of Oberlin, Ohio—one of our earliest and most faithful teachers. She was at Fisk School at its opening in 1866, and has been connected with our work most of the time since, except the last year, when her health forbade.

Her last school was at Montgomery, Ala. She died among her friends in the North, the following letter from her cousin giving some account of her last hours.

Throughout her long sickness she was never heard to murmur, though she had anxiously anticipated a return to her beloved friends and pupils in Montgomery. Her life had been so wholly devoted to others, that even in her last hours of terrible suffering, her first thought was for the comfort of those who watched over her. Talking became painful, causing violent coughing—but after it was over she would often say. "Oh! I thank the dear Lord because it was no harder."

Often she would awake in the night, suffering for breath. She said, "I asked Jesus to help me to forget myself, and to show me *himself;* and he would come and fill my soul with such peace! Oh, it was so sweet! Oh! Such wonderful visions He gave me of himself, and I would feel that I *must* awaken dear mother to tell her how happy I was—but I knew she was so tired I would wait till morning."

Tuesday night she was very much distressed for a time. We could catch the words, "The Lord is my Shepherd! Oh, I know it if I don't feel it!" In a spasm of pain, she exclaimed—"Oh, it is so dark!" My aunt repeated Isaiah, 50: 10. She sprang up and clasped her hands as if a great light had come into her soul, while her whole face shone with an unearthly light, exclaiming—"Oh! I may trust Him, mayn't I?" She would often speak of it afterward, saying that the Lord gave her aunt just the right verses to repeat when her own mind was too weak to think.

Friday morning we saw that she was failing rapidly. A new and peaceful light seemed to illumine her face, and she exclaimed, "Oh! I am *so happy.* This is, indeed, the happiest day of my life." As the tears came, she would say, "Oh, this is not crying! Oh, no, mother, it is because *I'm so happy!*" She said—"Oh, how wonderful is this plan of redemption! Jesus died that even *one so unworthy as I* might have life. Oh, how can it be that I can be made so pure that I may sit down with those holy ones, and with Jesus?" A change came over her in the afternoon—the chill of death shook her frame, but it brought no terror. She would look up and smile as she saw her hands growing purple. She said, "The name of Jesus—oh, how sweet!" One standing by her, said—"You'll be with Him soon." With a beautiful smile, she replied—"I hope so, soon, but not *one minute* before He is ready for me."

Saturday she was too weak to sit up, but talked of her friends. In her wanderings she seemed to be with her pupils (tell them she never forgot them, but loved them to the last), telling of each little loving act and word, regretting that she had not been more faithful to them. Saturday night was one of the greatest bodily anguish. At one time, while asking for strength to bear her sufferings, she said, as if in answer to a reply—"To morrow? Oh, I am so glad! It is because it is the Lord's blessed day." We felt that it was revealed to her that "to-morrow" would bring the longed-for rest.

Sabbath morn she repeated, "Jesus died and paid it *all.*" The last words we could hear, and these but a few moments before the breath left the body, were—"Mother, I'm dying."

We could all endorse the words of our pastor, who said he had never in his life witnessed so triumphant a death. He said that his visits to her had been of great benefit to him. We all learned a lesson never to be forgotten. She had endeared herself to a large circle of friends, though her stay was only during the past year, and that a year of sickness. We see that her sweet resignation has a vast influence, even more, perhaps, than the life work of many who have chosen a less humble station.

RECEIPTS

FOR MAY, 1874.

MAINE, $104 11.

Augusta. ESTATE of Mrs. Abigail Robinson by Rev. S. Allen Ex. $250., ack. in the June number, should read $150.
Augusta. John Dorr 14 00
Brunswick. Marshall Cram 10 00
Dennysville. Mrs. Samuel Eastman 3 36
Hancock. M. A. 25
Hiram. Cong. Ch. and Soc. $1.79., "Two Friends" $3.21 ..... 5 00
Lincoln. Rev. J. H. Crosby $25.19, Cong. Ch. $4.81., ... 30 00
North Bridgeton. Cong. Ch. 3 00
Portland. "C. F. D." 50
South Berwick. Master H. M. L. 1 00
Waterville. S. R. R. 1 09
Winterport. Dr. E. Manter 40 00

NEW HAMPSHIRE, $482.89.

Claremont. Cong. Ch. 52 11
Concord. First Cong. Ch. $46.95. to const. MISS FRANCES M. ABBOTT, L. M., MRS. LYDIA FRENCH $30. to const. herself L. M. 76 95
Franklin. Cong. Ch. and Soc. to const. DAVID S. GILCHRIST, L. M. 30 00
Fitzwilliam. Ebenezer Potter 15 00
Lebanon. Cong. Ch. and Soc. 18 00
Merrimack. First Cong. Ch. and Soc. 34 30
Meriden. Cong. Ch. and Soc. 11 50
Milford. Cong. Ch. and Soc. to const. REV. GEO. PIERCE JR., MISS H. JULIETE GILSON, MRS. SUMNER B. EMERSON, and MRS. ELI S. BURNS L. M's 134 51
New Boston. Mrs. Augusta K. Lawrence. 5 00
Orford. Cong. Ch. and Soc. 13 00
Salem. Cong. Ch. and Soc 8 35
Short Falls. J. W. Chandler 1 50
Tilton. Cong. Ch. 23 00
Wakefield. Rev. S. Clark 5 00
West Lebanon. Cong. Ch. and Soc. $29.67, Cong. Sab. Sch. $25. ..... 54 67

VERMONT, $359.75.

Bakersfield. Cong. Sab. Sch. 2 25
Bradford. Sewall Fuller 5 00
Brattleborough. D. D. W. 50
Chelsea. Cong. Ch. and Soc. 30 00
Dorset. Cong. Ch. and Soc. 34 00
East Saint Jonnsbury. Cong. Ch. and Soc. 45 00
Grafton. Mrs. S. Pettingill $3., Mrs. E. Barret $2., Other Ladies $5., ... 10 00
Monkton. Henry Mills 5 00
Norwich. Dea. S. Morris $50., Cong. Ch. and Soc. $32., ... 82 00
Saint Johnsbury. "Friends," *for Beaufort, N. C.* 25 00
Springfield. Cong. Ch. by C. H. 10 00
West Fairlee. Cong. Sab. Sch. $5., Mrs. Holbrook $2., ... 7 00
West Westminster. Cong. Ch. and Soc... 24 00
Underhill. Cent. Soc. Cong. Ch. 10 00
——— "A friend of the Freedmen," 50 00
——— "L." 20 00

MASSACHUSETTS, $4.419.69.

Abington. First Cong. Ch. *for a Teacher,* 173 95
Amherst. Pres. Stearns, Prof. Tyler and Mrs. De Peu, Box of Books. 251 00
Andover. Chapel Ch. $151., Rev. Joseph Emerson $100. ..... 2 00
Arlington. P. Stevens. 22 25
Ashfield. Cong. Ch. and Soc 60 00
Barre. Evan. Cong. Ch. and Soc. to const. MRS. LUCY B. ALLEN and LUKE L. KNIGHT, L. M's. 5 00
Boston. Miss Ann Miller $5., Mass. Bible Soc., 300 copies Perry's Bible Manual; City of Boston, Load of Slates; Mrs. L. W. Dana, Bundle of C. 40 00
Boston Highlands Sab. Sch. by C. H. Hill Supt. *for Students, Tougaloo U.* .....
Belchertown. Cong. Ch. 45 00
Bellingham. Eliab Wighte 5 00
Brocton. Porter Evan. Ch 16 90
Brookline. "M. and H. S. W." 300 00
Cambridgeport. Ladies' Aux. Soc. of Pilgrim Cong. Ch 30 00
Charlestown. Winthrop Ch. 40 00
Conway. Cong. Ch 90 00
Curtisville. Cong. Sab. Sch. 8 00
Dedham. Allen Evan. Ch. and Soc 65 00
Dracut. Pawtucket Ch. 40 75
East Bridgewater. Union Ch. 30 00
East Charlemont. Cong. Ch. and Soc. 19 75
East Douglass. Cong. Ch. and Soc. to const. GARDNER CHASE, MRS. LYDIA KENDALL and MISS JOSEPHINE LORING L. M's. 101 00
East Hampton. First Cong. Sab. Sch. 20 92
Fall River. Central Cong. Ch. 135 05
Feeding Hills. Cong. Ch 6 85
Florence. A. L. Williston, *for Ch Belmont, Ga* 25 00
Goshen. Mrs. Wm. Tilton 2 00
Holden. Cong. Sab. Sch. $30. to const. CAPT. J. H. GLEASON, L. M., "E. and N. P." $2., ... 32 00
Hopkinton. Ladies Sew. Soc. of Cong. Ch., Bbl. of C. *for Tougaloo* .....
Housatonic. Cong. Ch. and Soc. to const. REV. C. W. MALLORY, L. M. 48 50
Hinsdale. Cong. Ch. 65 75
Hyde Park. First Cong. Ch. 20 75
Lancaster. ESTATE of Miss Sophia Stearns, by W. W. Wyman, Ex. 7 00
Lawrence. South Cong. Ch. and Soc. $50. Sab. Sch. $4.40 ..... 54 40
Leominster. Ladies Charitable Soc. of Cong. Ch. Bbl. of C. *for Students, Fisk University*—Ladies $2. *for Atlanta U.* 2 00
Monson. Rev. Ira Pettibone $30. to const. ROBERT F. PETTIBONE, L.M.—Miss E. A. Ward, one and a half Bbl. of C., *for Savannah, Ga.* 30 00
Montague, First Cong. Ch. *for a new Hall. Talladega C* 11 30
Millbury. ESTATE of Lucy B. Waters by Hervey Goodell, Ex. 100 00
Milton. ESTATE of Henry G. Durrell by R. Hutchinson and John Durrell, $300.—G. V. 50c 300 50
Nantucket. Mrs. Patia Hallett. 10 00
New Bedford. Miss R. B. Gardner, Box. of C., *for Savannah, Ga* .....
Newburyport. Belleville Cong. Ch $104.05. Class of Boys North Ch. Sab. Sch. $2. by Mrs. Atkinson,— One Bbl. C., val. $45.50, by Mrs. T. C. Tyler and $1. *for freight, for Savannah, Ga.* 107 05
Northampton. "W." $200,—Ladies, $33. by Miss E. M. Hubbard *for Atlanta U.* ... 233 00
Newton Upper Falls. "Friends," Box of C., *for Tougaloo* .....
North Brookfield. Mrs. M. W. F. 1 00
Norton. Trin. Cong. Ch. and Soc. 50 25
Paxton. A. S. G. 50
Pepperell. Dea. A. J. Ames $2., H. J. $1.. 3 00
Rehoboth. Cong. Ch. 17 00
Reading. Bethesda Cong. Ch. $72.68, "A Friend," $2 ..... 74 68
Rowley. Cong. Ch. 21 30
Salem, Tabernacle Ch. and Soc. 92 02
Shrewsbury. Cong. Ch. and Soc. 18 70
South Deerfield. Sab. Sch. Miss. Ass'n. $44.53.—Cong. Ch. and Soc. $32., to const. T. ALDEN SPROUT, L. M 76 53
South Egremont. Cong. Ch. 44 51
Springfield. "Unabridged" $500., South Cong. Ch. $94.99, First Cong. Ch. $57,25. 652 15
South Weymouth. Second Cong. Ch. and Soc. to const. MRS. SARAH M. LOUD, L. M. 30 00
Stockbridge. F. P. 1 00
Templeton. Cong. Ch. 39 20
Walpole. Mrs. C. F. Metcalf 5 00
Ware. First Cong. Ch. and Soc 47 00
Westborough. Cong. Ch. and Soc. Mon. Coll. $42.— Three Bbls. C. by Miss M. L. Demond, *for Savannah, Ga.* 42 00

Westfield. First Cong. Ch..... 27 13
West Hampton. "Friends," by Mrs. D. S. Montague, *for Atlanta U*..... 33 00
Weymouth. Miss F..... 50
Whitinsville. Cong. Ch. box and bundle of C.....
Wilbraham. Cong. Ch. and Soc..... 15 00
Williamsburgh. First Cong. Ch. and Soc.. 45 35
Winchendon. Atlanta Soc. $25. *for a Student, Atlanta U.*—"A Thank offering" $5. 30 00
Winchester. Cong. Ch. and Soc..... 282 50
Woburn. Mrs. E. M. Kellogg, 2 Bbls. C., *for Savannah, Ga*.....
Worcester. Union Ch. $134.70, "A Friend," $50.—"A Friend," $10.,— Plymouth Sab. Sch. $13. *for Band of H., Woodbridge, N. C.*—Rev. W. J. White $5.,..... 212 70

CONNECTICUT, $1,271.37.

Bakersville. W. W..... 50
Bethlehem. Mrs. Amy Jackson..... 10 00
Bridgeport. So. Cong. Ch. Sab. Sch., *for a Teacher*..... 50 00
Brookfield. Cong. Ch..... 17 50
Brooklyn. First Trin. Cong. Ch. and Soc.. 42 30
Danbury. Edwin Blackman..... 2 00
Durham. First Cong. Ch..... 3 00
East Hampton. Two Bbls. C. val. $83 70, by Miss Lizzie Niles, *for Savannah, Ga*..
Franklin. Cong. Ch..... 23 50
Gilead. Cong. Ch..... 10 50
Middletown. A. Doolittle..... 10 00
New Britain. I. W. Butler *for Theo. Scholarship, Straight U*..... 5 00
New Haven. North Ch. $200.35. East Cong. Ch. $12. Rev. Joel Mann $5. and package of C..... 217 35
New London. Robert Coit..... 200 00
Norfolk. Cong. Ch. and Soc..... 66 50
North Canaan. Cong. Ch. and Soc..... 17 00
Old Lyme. Mrs. Mary Sill..... 10 00
Pomfret. First Cong. Ch..... 33 55
Rocky Hill. Cong. Ch..... 13 50
Sherman. Hugh Gelston..... 25 90
South Norwalk. "A Friend" $100., Cong. Ch. $55..... 155 00
Talcottville. Cong. Ch..... 113 10
Thomaston. Cong. Ch. ($30. of which to const. J. E. GRANT, L. M.)..... 54 79
Unionville. First Cong. Ch. *for Straight University*..... 25 88
Waterbury. Mrs. Solomon B. Minor, *for Theo. Scholarship Straight U*..... 26 00
West Chester. A. E. Emmons, Bbl. of C., *for Savannah, Ga*.....
West Killingly. J. D. Bigelow $30., to const. MRS. S. L. WELD, L. M., Mrs. S. L. W. $1..... 31 00
West Hartford. Cong. Ch..... 107 50

NEW YORK, $5.769.15.

Berkshire. First Cong. Ch..... 22 87
Binghamton. Mrs. R. Mather..... 5 00
Brooklyn. "A Friend" $3000., "A Friend" $400., Central Cong. Ch. and Soc. $157. 83.—Mrs. Henry Taney $25., *for a room, Atlanta U*.....3.582 83
Camden. First Cong. Ch. and Soc..... 19 70
Canoga. S. Chatham..... 5 00
Crown Point. Hammond Fund $816.67, Dr. George Page $25.,..... 841 67
De Freestville. W. I..... 1 00
Hamilton. Second Cong.Ch. Sab. Sch. $14. *for a Student, Talladega C.*—Mrs Catharine Hall $5..... 19 00
Homer. Cong. Ch..... 161 26
Honeoye. First Cong. Ch. Sab. Sch..... 20 00
Howells. Cong. Ch. and Soc..... 18 16
Irvington. R. W. Lambdin..... 5 00
Jamestown. Rev. W. D. Henry..... 15 00
Lima. Mrs. Mary Sprague..... 5 00
Moravia. Miss Fanny C. Skinner, Box of C.....
New York. Broadway Tabernacle Ch. ($200. of which from Mrs. S. P. M.) $626. 04,— "A Friend," *for a Teacher* $30.,— Ch. of the Puritans $50.,— Miss J. S. Woolsey $5., Benj. T. Horn $5. Mrs. L. T. $2., G. W. $1., by Rachel Patton, *for the poor, Northampton Co. Va.*—"J. S. H." $10.,..... 749 04
Oriskany. Mrs. Lucy B. Porter $6., Miss M. A. Robbins $2 50, A. H. $1., Mrs. L. H. 50c..... 10 00
Oriskany Falls. Cong. Ch..... 2 60
Otisco Valley. Mrs. O. S. Frisbie..... 90 00
Peterborough. Hon. Gerrit Smith *for a Student, Talladega C*..... 10 00
Perry Center. Cong. Ch..... 20 00
Randolph. Milton Bush..... 50 00
Seneca Falls. "A Friend," by Rev. I. D. Krum..... 30 00
Volney. J. W. B..... 25
Walton. First Cong. Ch. Sab. Sch..... 76 77
Warsaw. Ladies Benev. Soc. of Cong. Ch. Bbl. of C. *for Atlanta U.* and $4. *for freight*..... 4 00
West Camden. Mrs. S. L. Smith..... 5 00

NEW JERSEY, $53.50.

Irvington. "A Friend," $20. *for Belmont Ga.*—Miss Rhoda Underwood, $10..... 30 00
Montclair. Dr. Thomas Lafon $15.— Bible Class First Cong. Ch. $5. by Mrs. J. H. Pratt, *for Atlanta U*..... 20 00
Rahway. Dr. L. J. Drake..... 3 00
West Bergen Depot. S. N. G..... 50

PENNSYLVANIA, $3.783.44.

Philadelphia. MRS. W. H. SINCLAIR $32. to const. herself L. M.—Miss E. Dorsey $25. *for Atlanta U*..... 57 00
Pittsburgh. ESTATE of Rev. Chas. Avery (income from permanent fund,)..... 2.956 19
Providence. Rev. R. S. J..... 25
Washington. Le Moyne Fund..... 770 00

DISTRICT OF COLUMBIA.

Washington. D. W. Bartlett..... 20 00

MARYLAND.

Baltimore. "W. M. R."..... 10 00

KENTUCKY.

Louisville. Ely Normal Sch..... 180 00

NORTH CAROLINA, $153.85.

McLeansville. Freedmen $65., Cong. Ch. $3..... 68 00
Plymouth. Freedmen by S. Wiggins..... 6 00
Raleigh. Washington Sab. Sch. *for Mendi M*..... 2 00
Willmington. Williston Sch..... 60 50
Woodbridge. Freedmen..... 17 35

SOUTH CAROLINA, $178.75.

Charleston. Avery Institute..... 172 75
Columbia. Rev. Fisk P. Brewer..... 6 00

GEORGIA, $1,422.01.

Atlanta. Atlanta University $749.10, Rent $32., Pub. Sch. Fund $292.,..... 1.073 10
Savannah. Beach Institute $336.91, Beach Inst. S. S. $12.,..... 348 91

ALABAMA, $2.121.28.

Marion. Lincoln School..... 7 00
Mobile. Emerson Inst..... 314 70
Montgomery. Pub. Sch. Fund..... 830 18
Selma. Pub. Sch. Fund $690. Tuition $1.75, 691 75
Talladega. Talladega College..... 277 65

TENNESSEE, $1.127.45.

Chattanooga. First Cong. Ch..... 44 70
Memphis. Le Moyne Sch..... 244 50
Nashville. Fisk University 838 25

MISSISSIPPI, $3.997.61.

Columbus. Pub. Sch. Fund..... 396 00

Tougaloo. Tougaloo University $3.304 61, Sale and Rent of Land $247.—Miss E. M. Evans $50. *for Students*.....3 601 61

MISSOURI.

Saint Louis. Mrs. Clinton B. Fisk, Box and package of new C., First Presb. Ch., 2 Boxes of Shoes, *for Fisk U*.....

LOUISIANA, $140.50.

New Orleans. Straight University $83., Rent $25., Morris Brown Ch. $20., St. Marks Ch. $7.50. *for Straight U*..... 135 50
Terrebonne. Morning Star Ch. *for Straight U*..... 5 00

OHIO, $1,301.77.

Akron. Cong. Sab. Sch. $50. *for a Student, Fisk U.*—Thomas Rhodes $5. *for Talladega C*..... 55 00
Ashtabula. Cong. Ch..... 10 00
Burton. Cong. Ch..... 8 12
Castalia. John Prentice $10., Manasseh Prentice $7., J. Hamilton $3., J. O. P. $1., Others 90c..... 21 90
Cincinnati. Allen & Co. $37., Wilson Hinkle & Co. $20., I. Webb Jr. $10., I. S. Johnson, E. L. Johnson and I. W. Sibley, $5. ea..... 82 00
Cleveland. Plymouth Ch. $23., A.H.S. 50c. 23 50
Clifton. J. K..... 1 00
Crestline. James N. Stewart..... 5 00
Georgetown. Jos. H. Wells $5. Mrs. H. W. and Mrs. A. L. $1. ea. *for Freedmen and Indian M*..... 7 00
Greenfield. Wm. Smith..... 5 00
Green Springs. Christian Schuster..... 5 00
Huron. Daniel Garrett..... 2 00
Madison. Mrs. Rebecca S. Brewster, *for Talladega C.* and to const. PHILO T. SAFFORD, L. M..... 30 00
Mansfield. "Two Friends,"..... 3 00
Marietta. Mrs. E. W. Burgess..... 5 00
Moss Run. Minerva B. Fay..... 5 00
Oberlin. ESTATE of Alonzo Bailey, by Geo. Kinney..... 410 00
Painesville. I. G. W. ($2. of which *for Indian M.*)..... 4 00
Plymouth. ESTATE of Henry Amerman by Mrs. E Amerman..... 600 00
Savannah. "J. A. P."..... 5 00
Sullivan. Mrs. M. McConnell..... 1 25
Ravenna. Howard Carter $10., W. D. Durham $2., S. S. $1.,..... 13 00

INDIANA, $8.

Liber. "T. T."..... 3 00
Otterbein. David Brown and Wife..... 5 00

ILLINOIS. $371.85.

Bristol Station. J. & J. Bertram..... 10 00
Buda. Cong. Ch..... 30 00
Carlinville. B. F. Silsby..... 5 00
Chicago. New England Ch. Sab. Sch. $84. 50. "Preacher" $16.,—Miss C. H. Merrick $25. *for Atlanta U.*—Ladies of Union Park Benev. Soc., 2 Bbls. of C. *for Fisk U*..... 125 50
De Kalb Centre. J. W. W..... 1 00
Denver. M. I. Graham..... 2 00
Edwards Co. Cong. Ch..... 5 00
Galena. ——— 2 00
Galesburg. Mrs. Julia T. Wells..... 20 00
Griggsville. Cong. Ch..... 25 05
Lee Centre. Box of C., *for Tougaloo*.....
Lewistown Wm. Proctor..... 50 00
Lombard. Ladies, 4 Bbls. C., *for Tougaloo*.....
Lyndon. "A Friend," $5. *for Indian M.*—Mrs. A. S. P. $1..... 6 00
Meriden. Cong. Ch..... 4 65
Newark. Rev. L. Farnham and Wife, Box of C. *for Tougaloo*.....
Oak Park. Cong. Ch..... 26 95
Princeton. Cong. Sab. Sch..... 2 00
Sparta. Bryce Crawford $30. to const. MRS. MAGGIE A. HOWARD, L. M.—Coll. Randal School, Prayer Meeting, $17. *for Students*..... 47 70
Sycamore. E. W. *for Indian M*..... 1 00
Wataga. E. Goddard..... 2 00
Wheaton. Cong. Ch. (ad'l.)..... 6 00

MICHIGAN. $39.00.

Homestead. Cong. Ch. $4., A. T. C. $1... 5 00
Hillsdale. Mathew Joselyn..... 5 00
Kalamazoo. Jacob Dundam..... 2 00
Kalamazoo. Mrs A. Montague, $30., ack. in June number, should read Bird's Nest Bank $30.....
Manistee. Cong. Ch..... 21 50
Paris. Cong. Ch..... 3 00
Ransom. Box of C. *for Tougaloo*.....
Southfield. Mrs. H. Y. $1. Mrs. E. P. G. $1. 2 00
Tekousha. Mrs. G. H..... 5 0

WISCONSIN, $219.86.

Beloit. Rev. D. Clary to const. HARRY CLARY STRONG, L. M..... 30 00
Cooksville. Cong. Ch..... 5 00
Evansville. Cong. Ch..... 7 00
Emerald Grove. Cong. Ch..... 4 55
Geneva. Cong. Ch. (ad'l.)..... 1 50
Green Bay. Thomas N. Chase *for Atlanta U*..... 50 00
Plover. Cong. Ch..... 3 00
Rosendale. Cong. Ch..... 22 40
Ripon. First Cong. Ch..... 83 91
Salem. William Munson *for Indian M*..... 12 50

IOWA, $120.35.

Denmark. Rev. H. K. Edson..... 10 00
Dover. E. C. A..... 50
Glenwood. L. S. Williams, *for Indian M.* 5 00
Grinnell. Cong. Ch..... 26 73
Green Mountain. Cong. Ch..... 21 50
Keokuk "Signature,"..... 5 00
Lansing Ridge. Ger. Cong. Sab. Sch..... 4 00
McGregor. Woman's Miss. Soc. ($9. of which bal. to const. MARY B. DRIPS L. M. 27 00
Osage. Woman's Cent. Soc..... 5 62
Osawatomie. Cong. Ch..... 10 00
Tabor. Miss J. E. Williams..... 5 00

MINNESOTA, $61.19.

Faribault. Plym. Cong. Ch..... 23 46
Hastings. D. B. Truax..... 5 00
Minneapolis. Plymouth Ch..... 27 73
Rushford. Rev. W. W. Snell *for Theo. Dpt. Talladega C*..... 5 00

NEBRASKA, $35.

Linwood. Rev. Amos Dresser $20., Collections at Linwood, Iowa Ridge and Willow Creek $10.,..... 30 00
Calla. Rev. M. N. Miles..... 5 00

COLORADO TER.

Denver. John R. Hanna..... 5 00

WASHINGTON TER.

Skokomish Agency. Rev. C. Eells..... 10 00

SANDWICH ISLANDS

Honolulu. Mrs. C. C. A..... 76

GREAT BRITAIN, $2 232.59.

Bristol Henry Camps, £2..... 10 94
London. Freedmen's Missions Aid Soc. by Rev. J. W. Healy, D. D.....2.173 05
Glasgow. Factory Girls, quarterly contribution, *for a Teacher*..... 48 60

Total, $30,000 72

Total from Oct. 1st to May 31st.... $196,920 31

WM. E. WHITING,
Asst. Treas,

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 5, S. C. 1, Ga. 8, Ky. 5, Tenn. 4, Ala. 5, La. 9, Miss. 2, Mo. 1, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 56.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Atlanta, Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Charleston, Greenwood, S.C., Andersonvile, Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Texas, Jefferson City, Mo.,19. *Other Schools*, 47. Total, 73.

TEACHERS AND MISSIONARIES—Among the Freedmen 311; among the Chinese 12; in foreign lands 29; total, 352. STUDENTS—In Theology 47; in College Course 56; in Chartered Institutions 1907; in other schools 12,141; total, 14,048. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK . W. E. Whiting, 56 Reade Street.
BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.
CHICAGO . . Rev. W. W. Patton, D. D., 107 Fifth Avenue.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life-Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.